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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ  
 إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ اهْدِنَا الصَّرَاطَ الْمُسْتَقِيمَ  
 - صَرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرَ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

"All praise is due to Allah, the Lord of the Worlds, the Entirely Merciful, the Especially Merciful, Sovereign of the Day of Recompense. It is You we worship and You we ask for help. Guide us to the straight path; the path of those whom You have bestowed You favour, not of those who have evoked (Your) anger or who are astray." [Al-Faatihah (1): 2-7]

الْمَذَلَّكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدَى لِلْمُتَّقِينَ  
 الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيَقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ  
 وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ  
 أُولَئِكَ عَلَى هُدَىٰ مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

"Alif Laam Meem. This is the book about which there is no doubt, a guidance for those who are conscious of Allah, who believe in the Unseen, establish the prayer and spend out of what We have provided for them, and believe in what was revealed to you (O Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)), and what was revealed before you and of the Hereafter they are certain (in faith). Those are upon (right) guidance from their Lord, and it is those who are the successful." [Al-Baqarah (2):1-5]

وَوَصَّيْنَا الْإِنْسَنَ بِوَلَدِيهِ حَمَلَتْهُ أُمُّهُ وَهُنَّ عَلَىٰ وَهُنَّ وَفَصَالُهُ فِي عَامَيْنِ أَنِّي  
 اشْكُرْ لِي وَلَوْلَدِيكَ إِلَىٰ الْمَصِيرِ - وَإِنْ جَهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ  
 لَكَ بِهِ عِلْمٌ فَلَا تُطْعِهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفٌ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ  
 إِلَىٰ ثُمَّ إِلَىٰ مَرْجِعِكُمْ فَأُنْبِئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

"And We have assigned on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship and his weaning was over two years. Give thanks to Me and to your parents, unto Me is the final destination. If they both strive with you to make you join in worship with Me others that of which you have no knowledge, then do not obey them, but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and obedience. Then to Me will be your return, and I shall tell you about what you used to do."

[Luqmaan (31):14-15]

## Translator's Introduction

We find in our present times Muslims; male and female, the young and the old; neglectful or ignorant of the rights that their parents have over them. So I was asked by my respected brother Muhammad Latif to translate the book, which could raise the Muslims from their ignorance and neglect to become aware of the importance of honouring the parents, may Allaah have mercy upon the Muslims. This is not the time or place to go over all the reasons, however, two very dangerous reasons I will mention, they are:

1) This good deed of being dutiful to the parents is something, which is mostly done within the four walls. So we find many Muslims, and I warn many students of knowledge and the callers to be careful here, with a disease in their hearts which is *riyaa* (showing off).

This is one of the reasons why people are neglectful of their duties of their parents because they are only concerned with those good deeds that people can see. So we seek refuge with Allah from such evil intentions and actions and let this be a warning to such Muslims. The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

"The most feared thing I fear for you is minor shirk." When he was asked about what that was, he replied: **It is *riyaa*** [Related by Ahmad]

2) The Muslims love for this world, gathering wealth, seeking status, and following lusts and desires is the second cause neglect and ignorance. We find Muslims putting their old age parents in nursing homes in order to free themselves from the responsibility of caring for them so that they can be engrossed in this worldly life.

This is a despicable act for the one who has health and the ability to care for them. This act is on the increase, especially in western countries. Cannot such Muslims reflect, think of the reward they are losing and the punishment they are increasing in? Cannot such Muslims contemplate how it was when they were small children; unable to eat, to clean and dress by themselves, so who fed, washed and dress them?

When they became sick and feverish, who had sleepless nights looking after them? Now they (the parents) need this caring and now they have grow old where are you? Indeed, you too, if Allah wills will grow old and need help; will you children be there for you? So reflect upon Allah's saying:

هُوَ الَّذِي خَلَقَكُمْ مِّنْ تُرَابٍ ثُمَّ مِّنْ نُطْفَةٍ ثُمَّ مِّنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ  
تَبْلُغُو أَشْدَدَ كَمْ ثُمَّ لَتَكُونُوا شُيُوخًا

**"It is he who created you from dust, then from a sperm drop, then from a clinging clot, then he brings you out like a child, then you reach maturity, then you became old."** [Ghaafir (40):67]

So how can they care for their aged parents all of sudden in their old age, when all their lives they disobeyed them, cursed them, belittled them, embarrassed them, abused them, stole from them, and all of this is from prohibited matters in the religion. So we seek refuge in Allaah from such evil manners, and ask Allaah to make us of those who are dutiful, and honour their parents whilst they are still alive and we still have strength.

Listen to this poem related by a father and how he viewed his son's disobedience, so he composed this with what was in his heart:

*I nourished you when you were a baby and I was kind to you when you were a youth,  
How do you justify (your disobedience) when I gave you to drink,  
When you was sick in the night I could not sleep,  
Because of your sickness I would not sleep except restlessly, as if I was the sick one beside you,  
Nevertheless, you were sick with disregard to myself, so my eyes cried tears,  
Fearing destruction for myself worrying over you, knowing that death is surely coming soon,  
When you reached of age and the purpose of what you were heading for and what I was hoping for,  
my reward turned into rudeness and harshness,  
As if you blessed me and did me favour,  
If only you were fearful about the rights of the parents,  
If only you would at least behave with me, like you would to your good neighbour,  
Giving me the rights of a neighbour, and do not be a miser with  
Your money towards me, although it is all mine.<sup>1</sup>*

I ask Allah Most High, to make this work sincerely for His sake and to forgive me and my parents. Indeed He hears all and knows all.

Abu Saifillah Abdul Qaadir

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<sup>1</sup> Related by at-Tabaraanee in as Sabeer (2/62-63) within a long hadeeth, however there is a weakness in the chain as shown by Shaykh al-Albaanee in Irwaa al-Ghaleel (2/324-325), therefore it has not been ascribed back to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

## Author's Introduction

Indeed all praise is due to Allah. We praise Him, we seek His help and His forgiveness. We refuge with Allaah from the evil of ourselves and the evil of our actions. Whomsoever Allah guides no one can misguide him, whoever He misguide no one can guide him. I testify that there is no deity worthy of worship except Allah alone. He has no partners and I testify that Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is His slave and messenger.

يَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتَهُ وَلَا تَمُوْتُنَ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

**“Believers! Fear and worship Allah as He deserves, and do not die except as Muslims.”** [Aal-Imraan (3):102]

يَأَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَحْدَةٍ  
وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً  
وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

**“People! Be dutiful to your Lord who has created you from one soul. And created from it its mate, and from these two spread forth multitudes of men and women; and fear Allah through whom you demand (your mutual rights) and (reverse the ties of) the wombs. Indeed, Allah is Ever-Watchful over you.”** [An-Nisaa' (4):1]

يَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا – يُصْلِحُ لَكُمْ أَعْمَالَكُمْ  
وَيَغْفِرُ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

**“Believers! Keep your duty to Allaah, and (always) speak the truth. He will then direct you to do righteous deeds and will forgive your sins. And whoever obeys Allaah and His Messenger has indeed achieved a great victory.”** [Al-Ahzaab (33):70-71]

Verily, the best words are those of Allaah; the best guidance is that of Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ); the worst matters (in creed or worship) are those innovated (by people), for every such innovation is a misguidance which deserves the fire.<sup>3</sup>

To proceed:

I prayed al-Jumu'ah on the 16<sup>th</sup> of Rabee al-Awwal in the year of 1403 in the Masjid Salah ud-deen, Ammaan, and the khateeb of al-Jumu'ah was my brother and my respected teacher Aboo Maalik Muhammad Ibraaheem Shaqrah, May Allaah bless him and make him a source of benefit.

His address was a reminder to the worshippers of the importance of holding

<sup>3</sup> This was the Khutbatul-Haajah which the Messenger of Allaah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) taught to his companions. Refer to the book Khutbatul-Haajah by the noble Shaykh Muhammad Naasirud-Deen al-Albaanee.

into the Book of Allaah and the Sunnah of His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). During the exposition of his speech, he mentioned a hadeeth of the Messenger of Allaah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) which was narrated by Anas bin Maalik (رَضِيَ اللَّهُ عَنْهُ) who said:

"The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) climbed the pulpit one step and said: Aameen.

Then he climbed the second, and said: **Aameen.** Then he climbed the third, and he said; **Aameen.** Then he mounted, and sat. So his companions said: Upon what did you say Aameen? He replied: **Jibra'eel came to me and said: May a person's nose be rubbed in dust, you were mentioned in front of him and he did not send peace on you. So I said Aameen. Then he said: May a person's nose be rubbed in dust, he had parents and did not enter paradise. So I said Aameen. Then he said; May a person's nose be rubbed in dust, he witnessed Ramadaan, and he was not forgiven. So, I said: Aameen.**<sup>1</sup>

This hadeeth affected me greatly and it gave me the idea of putting together a small booklet, gathering the aayaat of the Qur'aan, and the authentic ahaadeeth of the Prophet that are related to the topic of "Birr ul-Waalidayn" (Honouring The Parents).

It is time when most Muslims have abstained from caring for their fathers and mothers, and there is weakness in them, such that they see this as a religious obstacle. So they do not give them their rights that Allaah has made obligatory for them. I resolved trusting in Allaah, the Most Perfect, and the Exalted, and started reading the Book of Allaah with its meaning and reflecting upon His aayaat.

I would stop at each Qur'aanic ayah that has a connection to the subject of this booklet, then I returned to research the authentic ahaadeeth in the books of the Sunnah, thus I have restricted my research to those ahaadeeth, which the scholars of hadeeth of old and present have authenticated.

During the course of my research and study of subject, my noble teacher, the Shaykh Muhammad Nassir ud-deen al-Albaanee informed me that there was a book already published on this subject, titled "Birr ul-Waalidayn" by the teacher 'Abd ur-Ra'oof al-Hanaawee, which I was able to obtain from one of our brothers. So I began reading, studying, and benefiting from it. I saw that it differed greatly from the way of my research. I found in it weak ahaadeeth, and long stories which the authenticity of their ascription could not be found.

So I have restricted my book to the Qur'aanic aayaat, where I have explained the strange words, relying only on the Tafseer al Qur'aan al-'Adheem by Imaam al-Haafidh Ibn Katheer, and the authentic ahaadeeth.

I must mention the extreme gratitude to my respected teacher Muhammad Naasir ud-deen al-Albaanee, who gave me his book in manuscript form, "Saheeh at-Targheeb wat-Tarheeb," which has not yet been published, except for the first volume, asking Allaah, the Most Perfect and the Exalted, to make it easy for the rest of its parts to be published.

I benefited from it a great deal by knowing the authentic ahadeeth connected to the subject of my research. I would also like to thank my brother 'Awnee ash-

<sup>1</sup> It is authentic. Refer to the book *Fadl as-Salaat 'alan-Nabee* (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) by Imaam Ismaa'eel Ishaaq page 30-33 after the mentioning of the hadeeth, all of its authentic routes are brought, collected by the noble Shaykh Muhammad Naasir ud-deen al-Albaanee.

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Shareef, who gave me index to Saheeh ul-Jaami' in accordance to subject order which made it easy for me to know the authentic ahaadeeth connected to the subject of my booklet. I also thank all who gave me direction, advice and help, asking Allaah, the Most Perfect and the Exalted, to benefit the Muslims by my booklet, and to make it from the knowledge that will cause benefit for me after my death, and make me from amongst those who honour their parents, and that it is purely for His Exalted Face, and that it benefits me.

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ - إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

**"The day that no wealth, nor sons, will benefit, except for the one who comes to Allaah with pure a heart."** [Ash-Shu'ara (26): 88-89]

'Ammaan, 8<sup>th</sup> Jumaada al-Awwal, 1403.  
Nidhaam Sakkijhaa.

## Chapter One The Commands Of The Noble Qur'aan Regarding Parents

وَقَضَى رَبُّكَ أَلَا تَعْبُدُوا إِلَّا إِيَّهُ وَبِالْوَالِدَيْنِ إِحْسَنَا إِمَّا يَبْلُغُنَّ عِنْدَكُمُ الْكِبَرَ أَحَدُهُمَا أَوْ كَلَّاهُمَا فَلَا تَقُلْ لَهُمَا أَفْ وَلَا تَنْهِرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا - وَأَخْفِضْ لَهُمَا جَنَاحَ الْذُلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلَّا وَآبَيْنَ غَفُورًا

"Your Lord has decreed that you worship none but Him, and that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect (uff), nor shout at them, but address them in terms of honouring. Lower unto them the wing of submission and humility, through mercy and say: My Lord, bestow upon them Your mercy, as they did bring me up when I was small. Your Lord knows best what is in your inner-selves. If you are righteous, then He is Ever Most Forgiving to those who turn to Him in obedience and in repentance." [Al-Israa' (17):23-25]

So Allaah has decreed this, which means He has ordered (righteousness) to the parents. From this ayah we understand that al-Islam has made obedience towards the parents an absolute right, also kindness, custody and compassion. Al-Islam has further affirmed this right by connecting it with the right of Allaah, as that is more of an obligation and more obvious.

Allaah has also ordered that you should not let them hear an evil word from you. The Qur'aan uses the word "uff" this can be described to mean the slightest form of a bad word. Emphasis has also been placed upon addressing them with honour, soft words, goodness, excellent contact with good manners, dignity, greatness, and to be humble in your actions towards them.

Then Allaah explains how He is Most-Forgiving to those who are obedient, and those who are good. Those, whom when they repent they return to the good, because the word al-awaab is derived from al-awb, which means to return.

وَوَصَّيْنَا الْإِنْسَنَ بِوَلَدِيهِ حَمَلَتْهُ أُمُّهُ وَهُنَّ عَلَى وَهْنٍ وَفَصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَلَدِيْكَ إِلَى الْمَصِيرِ - وَإِنْ جَهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطْعِهِمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَأَتَبْعِ سَبِيلَ مَنْ أَنَابَ إِلَى ثُمَّ إِلَى مَرْجِعِكُمْ فَأَنْبِئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

"And we have assigned on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship and his weaning was over two years. Give thanks to Me and to your parents, unto Me is the final distinction. If they both strive with you to make you join in worship with Me others that of which you have no knowledge, then do not obey them, but behave with them in the world kindly, and follow the path of him who

**turns to Me in repentance and obedience. Then to Me will be your return, and I shall tell you about what you used to do” [Luqmaan (31):14-15]**

Allaah starts this ayah by ordering us to be dutiful and good to them both. Also, that the mother strove upon hardship and difficulty when she became weak due to pregnancy, due to the pains, and then due to childbirth.

Then Allaah, Most-High, explains that the weaning is two years, this means the training, the education and the weaning. Also Allaah orders us to thank Him, and that our return is finally to Him.

Also in these ayaat is an instruction not to obey them if they try their utmost to make you follow their religion, if they are polytheists, then do not accept that from them. It is not prohibited for you to disobey them in this, but you should behave with them in the world with actions that are good and excellent to them both. Where Allaah says:

**“...and follow the path of him who turns to Me in repentance and obedience.”**

This is referring to the path of the believers.

وَصَّيَّنَا الْإِنْسَنَ بِوَالِدِيهِ حُسْنًا وَإِنْ جَاهَكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ  
فَلَا تُطْعِهُمَا إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

**“We have enjoined on man to be good and dutiful to his parents, but if they strive to make you join with Me partners (in anything) of which you have no knowledge, then obey them not. Then to Me will be your return, and I shall tell you about what you used to do.” [Al-Ankaboot (29):8]**

In this ayah Allaah has again ordered His slaves to be good and dutiful to their parents, because indeed their parents are a reason for the existence of mankind, therefore they are to be the purpose of being kind and dutiful to. The father’s role is to spend (meaning to provide) and the mother’s role is to be sympathetic.

وَصَّيَّنَا الْإِنْسَنَ بِوَالِدِيهِ إِحْسَنًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمْلُهُ  
وَفَصَّلُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشْدَهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبُّ أَوْزَعِنِي  
أَنَّ أَشْكُرْ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَلَدِيٍّ وَأَنَّ أَعْمَلَ صَلْحًا تَرْضَهُ  
وَأَصْلِحَ لِي فِي ذُرِّيَّتِي إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ

**“We have enjoined upon man to be dutiful and kind to his parents. His mother bears him with hardship, she brings him forth with hardship and the bearing of him, and the weaning of him is thirty months, till when he attains full strength and reaches forty years, he says; My Lord, grant me the power and ability so that I may be grateful for Your favour which You have bestowed upon me and my parents, and that I may do righteous deeds. Which please You and make my offspring good. Truly, I have returned to You in repentance, and I am one of the Muslims.”**

[al-Ahqaaf (46):15]

Again, here in this ayah, Allaah explains that He has Commanded mankind to be kind and dutiful to their parents. The mother pursued for the sake of the child in

the condition of pregnancy, went through very difficult labour, suffered from tiredness, from cravings, nausea, heaviness, distress, and other than that from the difficulties of pregnancy.

Also in this ayah, is a supplication, a prayer asking Allaah for the ability to show thanks to Him, by being kind, dutiful, and caring to the parents, when they have reached old age.

أُولَئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنُ مَا عَمَلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي  
 أَصْحَابِ الْجَنَّةِ وَعَدَ الصَّدْقَ الَّذِي كَانُوا يُوعَدُونَ  
 وَالَّذِي قَالَ لَوَلَدِيهِ أَفَ لَكُمَا أَتَعْدَانِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِنْ قَبْلِي  
 وَهُمَا يَسْتَغْيِثَانِ اللَّهَ وَيُلْكَءُ اَمَنْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَذَا إِلَّا  
 أَسَاطِيرُ الْأَوَّلِينَ - أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَّمٍ قَدْ خَلَتْ مِنْ  
 قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَسِيرِينَ - وَلَكُلُّ دَرَجَتٍ مِمَّا عَمَلُوا  
 وَلِيُوْفِيَهُمْ أَعْمَالَهُمْ وَهُمْ لَا يُظْلَمُونَ - وَيَوْمَ يُعَرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ  
 أَذْهَبُتُمْ طَيِّبَتُكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا فَالْيَوْمَ تُجْزَوْنَ عَذَابَ  
 الْهُوَنِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُدُونَ

"They are the ones who from whom We shall accept the best of their deeds and We will overlook their bad deeds. They shall be among the dwellers of paradise, a promise of truth, which they have been promised. But he who says to his parents: Uff! Do you hold out the promise to me that I shall be raised up(again) when generations before me have passed away (without rising)? While they (father and mother) invoke Allaah for help (and rebuke their son): woe to you: Believe! Verily the promise of Allaah is true. But he says: This is nothing but the tales of ancients. They are those who have the word (of torment) is justified among the previous generations of jinn and mankind that have passed away. Verily, they are ever the losers. And for all there will be degrees according to that which they did, that he may recompense them in full for their deeds. And they will not be wronged. On the Day when those who disbelieved, will be exposed to the Fire <sup>1</sup> (it will be said): You received your good things in the life of the world and you took your pleasure therein. Now this Day, you shall be recompensed with a torment of humiliation, because you were arrogant in the land without a right and because you used to rebel and disobey. [al-Ahqaaf (46):16-20]

<sup>1</sup> Here humiliation is affirmed in the fuller explanation of "disgrace and sorrow."

يَسْأَلُوكُمْ مَاذَا يُنفِقُونَ قُلْ مَا أَنفَقْتُمْ مِّنْ خَيْرٍ فَلَلَّوَلَدَيْنِ وَالْأَقْرَبَيْنَ وَالْيَتَمَّيْ وَالْمَسَاكِيْنَ وَابْنِ السَّبَيْلِ وَمَا تَنْفَعُوا مِنْ خَيْرٍ إِنَّ اللَّهَ بِهِ عَلِيْمٌ

**"They ask you (O Muhammad ﷺ) what they should spend. Say: Whatever you spend of good must be for the parents, relatives, orphans, the poor who beg and wayfarer. Whatever you do of good deeds, truly Allaah knows of them well."** [Al-Baqarah (2):215]

In this ayah Allaah, the Most Perfect and the Exalted, puts the parents foremost, before the relatives, orphans, the poor who beg and the wayfarers with regards to giving voluntary charity. This is affirmed by the hadeeth of the Messenger ﷺ:

**"Your mother, your father, your sister, your brother, then the closest, then the closest."**

This hadeeth will come insha'Allaah in the chapter of, "Honouring The Mother Comes Before The Father." (Chapter 12 p[insert])

## Chapter Two Honouring The Parents Is A Distinct Characteristic Excelling By The Prophets

Allaah, the Most Perfect and Exalted says about 'Eesaa bin Maryam (عليه السلام):

قَالَ إِنِّي عَبْدُ اللَّهِ عَاتَانِي الْكِتَبَ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ  
وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكُوَةِ مَا دُمْتُ حَيًّا - وَبَرًا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَارًا  
شَقِيقًا - وَالسَّلَامُ عَلَى يَوْمِ وُلْدَتُ وَيَوْمِ أَمُوتُ وَيَوْمِ أُبَعْثُ حَيًّا  
ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلُ الْحَقِّ الَّذِي فِيهِ يَمْتُرُونَ

**"He ('Eesaa) said: I am Slave of Allaah , He gives me the Scripture and made me a Prophet, He has made me blessed wherever I maybe, and has enjoined on me the prayer and zakaah as long as I live, to be dutiful to my mother, and He has not made me arrogant. Peace be upon me the day I was born, the day I die and the day I shall be raised. Such was 'Eesaa son of Maryam. That is a statement of truth about which they dispute."** [Maryam (19):30-34]

So Allaah the Most Perfect, has ordered 'Eesaa son of the Maryam to be honourable and dutiful to his mother, and that He Allaah has not made him arrogant, nor proud, regarding his worship and obedience, and his being dutiful to his mother, to make her happy.

Sufyaan ath-Thawree said: An arrogant person is criminal that kills upon anger. Some of the Salaf said: You will not find anyone disobedient to his parents, except that you find him to be an arrogant criminal. Also His saying, the Exalted upon the tongue of Ibraaheem (عليه السلام)

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمَنْ ذُرِّيَّ رَبَّنَا وَتَقَبَّلْ دُعَاءُ - رَبَّنَا اغْفِرْ لِي  
وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

**"My Lord, make me one who offers prayers perfectly, and also my offspring, our Lord, and accept my supplication. Our Lord, forgive me, and my parents, and the believers on the Day when the Reckoning will be established."** [Ibraaheem (14):20-21]

Its meaning includes guarding the prayer punctually and establishing it completely. And His saying, the Exalted, also upon the tongue of Ibraaheem (عليه السلام):

رَبِّ هَبْ لِي حُكْمًا وَالْحِقْنِي بِالصَّالِحِينَ - وَاجْعَلْ لِي لِسَانَ صَدْقَ فِي  
الْأَخْرِينَ - وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ - وَاغْفِرْ لَأَبِي إِنَّهُ كَانَ مِنَ الظَّالِمِينَ  
- وَلَا تُخْزِنِي يَوْمَ يُبَعْثُونَ

"My Lord , bestow knowledge and understanding on me, join me with the righteous, and grant me an honourable mention in the later generations, make me one of the inheritors of delights of Paradise, and forgive my father, as he his from who are astray, and do not disgrace me on the Day when they will be raised up." [Ash-Shu'araa:83-87]

And His saying, the Exalted about Sulaymaan (عليه السلام):

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِي النَّمْلِ قَالَتْ نَمْلَةٌ يَأْيُّهَا النَّمْلُ ادْخُلُوا مَسَكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانٌ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ - فَتَبَسَّمَ ضَحْكًا مِنْ قَوْلِهَا وَقَالَ رَبٌّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالَّدِيَّ وَأَنْ أَعْمَلَ صَلْحًا تَرْضَهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادَكَ الصَّالِحِينَ

"Until when they came to the valley of the ants, one of the ants said: O ants, enter your dwellings, lest Sulaymaan and his army crush you, while they perceive it not. So he (Sulaymaan) smiled, laughing at its statement and he said: My Lord, give me the power that I may be grateful for Your favours which You have bestowed upon me and my parents, and that I may do righteous actions that will please You, and admit me by Your Mercy among Your righteous slaves." [An-Naml (27):18-19]

Where Sulaymaan asked Allaah, "**Give me the power**," its meaning also includes: Inspire me to thank You for the bounties You have bestowed upon me, for teaching me how to speak to the birds and animals, and for my parents accepting Islam for Your sake and having faith in you.

And His Saying, the Exalted, about Nooh (عليه السلام):

وَقَالَ نُوحٌ رَبٌّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَفَرِينَ دِيَارًا - إِنَّكَ إِنْ تَذَرْهُمْ يُضْلِلُوا عِبَادَكَ وَلَا يَلْدُوْا إِلَّا فَاجْرًا كَفَارًا - رَبٌّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا

"Nooh said: My Lord, do not leave any unbeliever on the Earth. If You leave them, they will mislead Your slaves, and they will beget none but wicked unbelievers, My Lord, forgive me, and my parents, and him who enters my home as a believer, and the believing men and believing women. And the wrongdoers, grant them in increase, except in destruction." [Nooh (71):26-28]

And from the meaning of, "**..do not leave any unbeliever on the Earth**," is: Do not leave a home, from the homes of the unbelievers on the Earth. Also, when He, the Exalted, said, "**...If You leave them, they will mislead Your slaves...**" then this also means that if You leave them, even one of them, they would mislead Your slaves from those who will come after them. And where Allaah, the Exalted stated, "**..And the wrongdoers, grant them in increase, except in destruction,**" this is loss and destruction, in this life and in the Hereafter.

And His saying, the Exalted, about Ismaa'eel (عليه السلام):

فَبَشَّرَنَاهُ بِغُلَمَ حَلِيمٍ - فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَى إِنِّي أَرَى فِي الْمَنَامِ  
أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَى قَالَ يَأْبَتِ افْعَلُ مَا تُؤْمِرُ سَتَجْدُنِي إِنْ شَاءَ اللَّهُ مِنْ  
الصَّابِرِينَ - فَلَمَّا أَسْلَمَاهُ وَتَلَهُ لِلْجَبَينِ - وَكَدَّيْنَاهُ أَنْ يَأْبِرَهُمُ - قَدْ  
صَدَّقَتِ الرُّوْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ - إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ -  
وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ

**"So we gave him glad tidings of forthcoming boy. When he was old enough to walk with him, he said; O my son, I have seen in my dream that I am slaughtering you (offering you in sacrifice to Allaah), what do you think? He replied: O my father, Do that which you are recommended, inshaa'Allaah you shall find me from those who are patient. Then when they had both surrendered (to the will of Allaah) and he had laid him prostrate on his forehead (for slaughter), We called out to him: O Ibraaheem, You have already fulfilled the dream. Verily, thus do We reward the good-doers. Indeed that was magnificent test, and We ransomed him with a great sacrifice (a ram)."** [as-Saafaat (37):101-107]

So this forthcoming boy was Ismaa'eel, and the explanation of, "...**When he was old enough to walk,**" is: When he grew older, came to the prime of life (youth) and began to go out with his father and walk with him.

Ibn 'Abbaas and Mujaahid said: This means when he became a youth and when he began to set out or travel, and had the ability to do what his father could do.

Then when Ibraaheem asked him, "...**What do you think? He replied: O my father, do that you are commanded, inshaa'Allaah you shall find me from those who are patient...**" This is explained as: Be more firm, with Allaah's order to sacrifice me.

Here, the obedience of the son to his father becomes apparent. So Ibraaheem obeyed the order of Allaah, the Exalted Who states, "...**and he had laid him prostrate on his forehead.**" It means: He threw him down upon his face to slaughter him at the nape (back of the head), so that he (Ibraaheem) would not see his face when he slaughtered him, so it would be easier and less distressing for him.

It is reported in Qissas ul-Anbiyyaa by Ibn Katheer that: Ibn Abbaas, Mujaahid, Sa'eed bin Jubayr, Qataadah, and Dhahaak, said: Rather he placed him like a slaughtered animal is placed, so half of his forehead was on the ground.

Then, "...**They both surrendered.**" Meaning Ibraaheem said, "In the Name of Allaah," he made the takbeer, and the boy said his testification before death (i.e. No one has the right to be worshipped except Allaah).

As-Sa'dees said: He put the knife upon his neck (nape), but did not cut anything.

And His Saying, the Exalted, about Yahyaa (عليه السلام):

يَسْمَعِيْ خُذِ الْكِتَبَ بِقُوَّةٍ وَآتَيْنَاهُ الْحُكْمَ صَيْيَاً - وَهَنَانَا مِنْ لَدُنَّا وَزَكَوَةً  
وَكَانَ تَقِيًّا - وَبَرًّا بِوَلَدِيْهِ وَلَمْ يَكُنْ جَبَارًا عَصِيًّا - وَسَلَمٌ عَلَيْهِ يَوْمَ وُلْدَهُ  
وَيَوْمَ يَمُوتُ وَيَوْمَ يُبَعْثُ حَيَاً

**"O Yahyaa, hold fast to the Scripture. And We gave him wisdom while yet a child. And as a mercy from Us, and purity (to him, Yahyaa) and he was righteous, and dutiful towards his parents, and he was not arrogant nor disobedient (to Allaah or his parents). Peace be upon him the day he was born, the day he was dies, and the day he will be raised."**

[Maryam (19):12-15]

So Allaah, the Exalted explains to Yahyaa, "**O Yahyaa, hold fast to the Scripture.**" This means; Learn the Scripture with strength, with seriousness, desire, and with great effort. The meaning of, "**And we gave him wisdom..,**" is the understanding, the knowledge, the seriousness, determination and the ability to advance in goodness; and this whilst he was still a young child. After this description of Yahyaa, Allaah, the Exalted, then describes him to be obedient to his parents and honourable to them both, and mindful to their rights in sayings and actions, orders and prohibitions.

## Chapter Three Doing Good For Parents And Honouring Them Comes Directly After The Worship Of Allaah

Due to His saying, the Exalted:

وَقَضَى رَبُّكَ أَلَا تَعْبُدُوا إِلَّا إِيَّهُ وَبِالْوَالِدَيْنِ إِحْسَنَا

**"And your Lord has decreed that you worship none but Him, and that you be dutiful to your parents."** [al-Israa'(17):23]

And His saying, the Exalted:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بَهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَنَا

**"Worship Allaah, and join none with Him, and do good to parents."**  
[An-Nisaa' (4):36]

And His saying, the Exalted:

وَإِذْ أَخَذْنَا مِيثَقَ بَنِي إِسْرَاعِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهُ وَبِالْوَالِدَيْنِ إِحْسَانًا

**"And remember when We took a covenant from the children of Israa'eel (saying): Worship none but Allaah (alone) and be dutiful and good to parents."** [Al-Baqarah (2):83]

And His saying, the Exalted:

قُلْ تَعَالَوْا أَنْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَا تُشْرِكُوا بَهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا

**"Say: Come, I will recite what your Lord has prohibited you from: join not anything in worship with Him, be good and dutiful to your parents."**

[Al-An'aam (6):151]

And the hadeeth which is narrated by 'Abdullah bin Mas'ood: I asked the Messenger of Allaah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): Which action is most beloved to Allaah? He replied: **Prayer upon its time**. So I said: then which? He said: **Honouring the parents**. So I said: Then which? He said: **Jihaad in the way of Allaah**.<sup>5</sup>

So the status of honouring the parents is after the prayer but before jihaad.

<sup>5</sup> Related by al-Buhkaaree and Muslim (Saheeh Tagheeb wat-Tarheeb).

## Chapter Four

### Honouring The Parents Enters One Into Paradise And Disobeying Them Enters One Into The Fire

It is related from Aboo Hurayrah (رضي الله عنه) who said: The Messenger of Allaah (صلى الله عليه وسلم) said: **May his nose be rubbed in dust, his nose be rubbed in dust, his nose be rubbed in dust.** It was said: Who, O Messenger of Allaah? He said: **He who had parents whilst one of them are old, or both of them, then does not enter Paradise.**<sup>1</sup>

This means whoever has the chance to have the company of both his parents, or one of them, but does not honour them and then he dies, then he will enter the Fire.

It is related from Anas bin Maalik (رضي الله عنه) who said: The Prophet (صلى الله عليه وسلم) climbed the pulpit one step and said: **Aameen.** Then he climbed the second, and said: **Aameen.** Then he climbed the third, and he said; Aameen. Then he mounted, and sat. So his companions said: Upon what did you say Aameen? He replied: **Jibra'eel came to me and said: May a person's nose be rubbed in dust, you were mentioned in front of him and he did not send peace on you. So I said Aameen. Then he said: May a person's nose be rubbed in dust, he had parents and did not enter paradise. So I said Aameen. Then he said; May a person's nose be rubbed in dust, he witnessed Ramadaan, and he was not forgiven. So, I said: Aameen.**<sup>2</sup>

It is related from Jaabir bin Abee Sumrah (رضي الله عنه) who said: The Prophet (صلى الله عليه وسلم) climbed the pulpit and said: **Aameen, Aameen, Aameen.** Then he said: **Jibraa'eel (عليه السلام) came to me and said: O Muhammad, whoever had parents, then dies, then he will be made to enter Fire, and Allaah will place him far away, say Aameen.** Then he said: **O Muhammad, whoever witness the month of Ramadaan, then dies and does not achieve forgiveness, then he will be made to enter the Fire, and Allaah will place him far away, say Aameen.** So I said: Aameen. He said: **And whoever has you mentioned to them and does not send peace upon you, then dies, will enter the Fire. So Allaah will place him far away, say Aameen.** So I said: Aameen.<sup>3</sup>

In the narration of Ibn Hibbaan in his Saheeh in the hadeeth of Aboo Hurayrah (رضي الله عنه) it says: **And whoever had parents, or one of them and does not honour them and dies, then he will be made to enter the Fire, and Allaah will place him far away, say Aameen. So I said: Aameen.**<sup>4</sup>

In the narration of al-Haakim and other than him, from the hadeeth of Ka'b bin 'Ujrah (رضي الله عنه), he said at the end... **and when I climbed the third step, he said: Far away is who had parents in old age, or one of them, and they are not the cause of him entering into Paradise. So I said: Aameen.**

This is for not honouring them and obeying them, he ends up in the Fire.

It is related from Maalik bin 'Amr al-Qushayree (رضي الله عنه) who said: I heard the Messenger of Allaah (صلى الله عليه وسلم) say: **Whoever frees a Muslim slave girl, then she will be his ransom from the Fire, and whoever has one of his**

<sup>1</sup> Saheeh Muslim (8/5-6)

<sup>2</sup> Al-Albaanee makes it Saheeh in the book Fadl as-Salaat an-Nabee

<sup>3</sup> Saheeh Targeeb wat-Tarheeb

<sup>4</sup> Saheeh Targeeb wat-Tarheeb

**parents and does not achieve forgiveness, then Allaah will place him far away and destroy him.<sup>1</sup>**

It means that Allaah will destroy him and distance him from His Mercy.

It is related from Ubayy bin Maalik (رضي الله عنه) from the Prophet (صلى الله عليه وسلم) who said: **Whoever has parents, or one of them, then enters the Fire after that, then Allaah places him far away and destroy him.<sup>2</sup>**

This is for not honouring them and being disobedient.

It is related from 'Abdullaah bin 'Amr bin al-Aas (رضي الله عنه) that the Messenger of Allaah (صلى الله عليه وسلم) said: **Three for whom Allaah, the Exalted and the Blessed, has made Paradise prohibited are: The one addicted to intoxicants, the disobedient and the one who does not mind his family committing adultery.<sup>3</sup>**

The disobedient one here is referring to the one who is disobedient to his parents.

It is related from 'Abdullaah bin 'Amr (رضي الله عنه), that the Messenger of Allaah (صلى الله عليه وسلم) said: **There are three that will not enter Paradise and Allaah will not look at on the Day of Judgement: the one who is disobedient to his parents, the woman that emulates the man and the one who does not mind his family committing adultery.<sup>4</sup>**

It is related from 'Abdullaah bin 'Amr bin al-Aas (رضي الله عنه) that the Messenger of Allaah (صلى الله عليه وسلم) said: **The one who reproaches for his generosity will not enter Paradise and neither the disobedient, nor the one addicted to intoxicants.<sup>5</sup>**

It is related from Aboo Umaamah (رضي الله عنه), that the Messenger of Allaah (صلى الله عليه وسلم) said: **There are three for whom Allaah will not accept their obligatory and voluntary deeds on the Day of Resurrection. They are the disobedient, one who reproaches for his generosity and the one who denies al-Qadr.<sup>6</sup>**

It is related from 'Abdullaah bin 'Amr bin al-Aas (رضي الله عنه) that the Messenger of Allaah (صلى الله عليه وسلم) said: **There are three that Allaah will not look at on the Day of Judgement: The one who is disobedient to his parents, the woman who emulates the man, and the one who does not mind his family committing adultery. And there are three that will not enter Paradise: the one who is disobedient to his parents, the one addicted to intoxicants and the one who reproaches for his generosity from what he has been given.<sup>1</sup>**

It is related from Aboo Dardaa (رضي الله عنه), that the Prophet (صلى الله عليه وسلم) said: **The disobedient will not enter Paradise, nor the one addicted to alcohol and the denier of al-Qadr.<sup>2</sup>**

<sup>1</sup> Saheeh Targeeb wat-Tarheeb

<sup>2</sup> Silsilah ul-Ahaadeeth as-Saheehah (515)

<sup>3</sup> Saheeh Targeeb wat-Tarheeb

<sup>4</sup> Saheeh al-Jaami'(3058) and it is Hijaab ul-Mar'atu al-Muslimah (p.67)

<sup>5</sup> Saheeh al-Jaami' (7553)

<sup>6</sup> Saheeh al-Jaami' (3060)

<sup>1</sup> Saheeh al-Jaami' (3066) and also Silsilah ul-Ahaadeeth as-Saheehah (674)

<sup>2</sup> Silsilah ul-Ahaadeeth as-Saheehah (675)

It is related from Anas bin Maalik (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said: **He will not reside in Paradise, the one addicted to intoxicants, the one who is disobedient to his parents and the one who reproaches for his generosity from what he has been given.**<sup>3</sup>

It is related from 'Abdullaah bin 'Amr bin al-Aas (رضي الله عنه) that the Messenger of Allaah (صلى الله عليه وسلم) said: **He will not enter Paradise: A drunkard, nor the disobedient, nor the one who reproaches for his generosity.**<sup>4</sup>

It is related from 'Amr bin Marrah al-Juhanee (رضي الله عنه) who said: A man came to the Prophet (صلى الله عليه وسلم) and said: O Messenger of Allaah, I testified that there is none worthy of worship except Allaah that you are indeed the Messenger of Allaah, I prayed my five daily prayers, I paid the Zakaah from my wealth and I fasted in Ramadaan. So the Prophet (صلى الله عليه وسلم) said: **Whoever dies upon this, then he will be with the Prophet, the truthful and the martyrs on the Day of the Resurrection, like this, and he joined his two index fingers together, just as long as he does not disobey his parents.**<sup>5</sup>

**"Whoever died upon this"** means: Guarding the tawheed of Allaah and making all actions sincerely of Him alone, acting upon the Sunnah of the Messenger of Allaah (صلى الله عليه وسلم), performing the prayers at their times, paying the zakaah and fasting, if he does all this, Allaah will enter him into Paradise alongside the Prophets, the best who feared Allaah, the martyrs, and the Mujaahideen, on the condition that he is obedient to his parents and he does not do harm to them both. As this will invalidate one's actions and his reward, so the disobedient one will have nothing to save him from the punishment of the Hereafter.

<sup>3</sup> Silsilah ul-Ahaadeeth as-Saheehah (673)

<sup>4</sup> Silsilah ul-Ahaadeeth as-Saheehah (673)

<sup>5</sup> Saheeh Targeeb wat-Tarheeb

## Chapter Five

### Allaah Is Pleased When The Parents Are Pleased And He is Displeased When They Are Displeased

It is related from 'Abdullaah bin 'Amr bin al-Aas (رضي الله عنه) that the Messenger of Allaah (صلى الله عليه وسلم) said: **Pleasure of the Lord is in the pleasure of the father and displeasure of the Lord is in the displeasure of the father.**<sup>1</sup>

Where the father is mentioned, it also includes the mother, because both of them took part in bringing forth the child, by the permission of Allaah. The next hadeeth explains clearly, that the pleasure of the Lord is in the pleasure of the parents.

Also from 'Abdullaah bin 'Amr bin al-Aas (رضي الله عنه) that the Messenger of Allaah (صلى الله عليه وسلم) said: **Pleasure of the Lord is in the pleasure of the parents and His displeasure is in their displeasure.**<sup>2</sup>

And in a narration of Aboo Hurayrah (رضي الله عنه) that the Messenger of Allaah (صلى الله عليه وسلم) said: **Pleasure of the Lord, the Blessed and the Exalted, is in the pleasure of the parents and the displeasure of Allaah, the Blessed and the Exalted, is in the displeasure of the parents.**<sup>3</sup>

<sup>1</sup> Saheeh al-Jaami' (3500) and Silsilah as-Saheehah (516)

<sup>2</sup> Saheeh al-Jaami'(3501)

<sup>3</sup> Saheeh Targeeb wat-Tarheeb

Due to His Statement, the Exalted:

وَقَضَى رَبُّكَ أَلَا تَعْبُدُوا إِلَّا إِيَّهُ وَبِالْوَالِدَيْنِ إِحْسَنَا إِمَّا يَيْلَعَنَّ عَنْدَكَ الْكِبَرُ أَحَدُهُمَا أَوْ كِلَّاهُمَا فَلَا تَقُلْ لَهُمَا أَفْ وَلَا تَنْهِرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا - وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلَّا وَابْنِي غَفُورًا

**“If one of them or both of them attain old age, say not to them a word of disrespect, nor shout at them, but address them in terms of honour. And lower unto them the wing of submission and humility through mercy, and say, My Lord, bestow on them Your Mercy, as did bring me up when I was small. Your Lord knows best what is in your inner-selves. If you are righteous, then verily, He is Ever-Most Forgiving to those who turn to Him again and again in obedience and repentance.”** [Al-Israa’ (17):23-25]

“..Say not to them a word of disrespect..” means, not to let them hear an evil word, nor “uff”, which is the most lightest of an evil word.

“..Address in them in terms of honour...” means, to say nice, good words with the best manners, dignity, and high esteem.

“..Lower unto them the wing of submission...” This is referring to your actions; to make them humble and modest.

And His saying, the Exalted:

وَالَّذِي قَالَ لَوَالَّدِيهِ أَفْ لَكُمَا أَتَعْدَانِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِنْ قَبْلِي وَهُمَا يَسْتَغْفِيَانِ اللَّهَ وَيَلْكَ ءَامِنْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَذَا إِلَّا أَسَطِيرُ الْأَوَّلِينَ - أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَسِيرِينَ - وَلَكُلُّ دَرَجَتٍ مِمَّا عَمِلُوا وَلَيُوَفِّيهِمْ أَعْمَالَهُمْ وَهُمْ لَا يُظْلَمُونَ - وَيَوْمَ يُعَرَّضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَذْهَبْتُمْ طَيِّبَتُكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا فَالْيَوْمَ تُجْزَوْنَ عَذَابًا الْهُونَ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ

**But he who says to his parents: Uff! Do you hold out the promise to me that I shall be raised up (again) when generations before me have passed away (without rising)? While they (father and mother) invoke Allaah for help (and rebuke their son): woe to you: Believe! Verily the promise of Allaah is**

**true. But he says: This is nothing but the tales of ancients. They are those who have the word (of torment) is justified among the previous generations of jinn and mankind that have passed away. Verily, they are ever the losers. And for all there will be degrees according to that which they did, that he may recompense them in full for their deeds. And they will not be wronged. On the Day when those who disbelieved, will be exposed to the Fire (it will be said): You received your good things in the life of the world and you took your pleasure therein. Now this Day, you shall be recompensed with a torment of humiliation, because you were arrogant in the land without a right and because you used to rebel and disobey.”** [Al-Ahqaaf (46):17-20]

**“..This day you shall be recompensed with a torment of humiliation..”**  
means shame, disgrace, agony, and continuous sorrow.

It is related from al-Mugheerah bin Shu'bah (رضي الله عنه) from the Messenger of Allaah (صلى الله عليه وسلم) who said: **Verily, Allaah, the Most Mighty and the Most Majestic, has forbidden for you disobedience to the mothers, burying alive daughters, wanting to stop the obligatory rights, and He dislikes for you three things: Idle talk, excessive questioning and wasting of wealth.**<sup>2</sup>

So “..disobedience to the mothers..” here means being sinful towards them, neglectful in carrying out their rights, being the reason for their anger, being stingy in spending upon them, and this is specified for the mothers, because of the severe punishment for the one who disobey them.

**“..Excessive questioning..”** means in matters where there is no need for it.

**“..Wasting of wealth..”** means spending the wealth in a manner other than what is legislated in the Sharee'ah, whether it be regarding the religion, or the worldly affairs.

It is related from 'Abdullaah bin 'Amr bin al-Aas (رضي الله عنه) that the Messenger of Allaah (صلى الله عليه وسلم) said: **“Verily, Allaah does not like disobedience.”**<sup>3</sup>

It is related from Aboo Umaamah (رضي الله عنه), that the Messenger of Allaah (صلى الله عليه وسلم) said: **“There are three for whom Allaah will not accept their obligatory and voluntary deeds on the Day of Resurrection. They are the disobedient, one who reproaches for his generosity and the one who denies al-Qadr.”**<sup>4</sup>

<sup>2</sup> Saheeh Muslim (5/131)

<sup>3</sup> Saheeh al-Jaami'(1845)

<sup>4</sup> Saheeh al-Jaami'(3060)

## Chapter Seven

### Disobedience To Parents Is From The Greatest Of Major Sins

It is related from Aboo Bakrah (رضي الله عنه) who said: The Messenger of Allaah (صلى الله عليه وسلم) said: **“Shall I not inform you of the greatest of major sins?”** We said: Of course, O Messenger of Allaah. He said: **“Shirk with Allaah and disobedience to the parents.”** He was leaning, so he sat up and said: **“Also false statements and false witnessing.”** He continued to repeat that until we said: If only he would be quiet.<sup>1</sup>

“If only he would be quiet”, means they hoped that he would stop out of sympathy for him, when they saw how disturbed he was by that.

It is related from 'Abdullaah bin 'Amr bin al-Aas (رضي الله عنه) that the Messenger of Allaah (صلى الله عليه وسلم) said: The major sins are: **“Shirk with Allaah, disobedience to the parents, killing a person and the one who takes the wealth of the others through false oaths.”**<sup>2</sup>

It is related from Anas (رضي الله عنه) who said: the major sins were mentioned in front of the Messenger of Allaah (صلى الله عليه وسلم) so he said: **“Shirk with Allaah and disobedience to the parents.”**<sup>3</sup>

In the letters of the Prophet (صلى الله عليه وسلم) that he wrote to the people of Yemen, were sent to them via 'Amr bin Hamza (رضي الله عنه) was: **“Verily the greatest of the major sins with Allaah on the Day of Resurrection is Shirk with Allaah, the taking of a believer's life without any right, fleeing from the enemy whilst one is out in path of Allaah, disobedience to the parents, dishonouring a pious married woman, teaching magic, taking interest and taking wealth from the orphan.”**<sup>1</sup>

The fleeing is referring to running away from jihad in the way of Allaah, to aid His religion, and to fear in fighting the enemy.

<sup>1</sup> Narrated by al-Bukhaaree and Muslim (Saheeh Targeeb wat-Tarheeb)

<sup>2</sup> Related by al-Bukhaaree

<sup>3</sup> Related by al-Bukhaaree

<sup>1</sup> Related by Ibn Hibban in his Saheeh (Saheeh Targeeb wat-Tarheeb)

## Chapter Eight Honouring The Parents Precedes Al-Jihaad In The Way Of Allaah

It is related from 'Abdullaah bin Mas'ood (رضي الله عنه) who said: I asked the Messenger of Allaah (صلى الله عليه وسلم): "Which action is most beloved to Allaah? He replied: "**Prayer upon its time.**" So I said: Then which? He said: "**Jihaad in the way of Allaah.**"<sup>1</sup>

The importance of honouring the parents came directly after the prayer, and before jihaad in the way of Allaah. This hadeeth has been mentioned in the chapter of 'Doing Good for Parents and Honouring Them Comes Directly After The Worship Of Allaah'. (Chapter 3 p18)

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<sup>1</sup> Related by al-Bukhaaree and Muslim (Saheeh Targeeb wat-Tarheeb)

## Chapter Nine

### Leaving Jihaad For Honouring The Parents And Accompanying Them, Then Paradise Is Under Their Feet

It is related from 'Abdullaah bin 'Amr bin al-Aas (رضي الله عنه) who said: A man came to the Prophet of Allaah (صلى الله عليه وسلم) and said: I pledge allegiance to you for the hijra and jihad, seeking reward from Allaah, the Most Mighty and the Most Majestic. He said: **Do you have any one of your parents alive?** He replied: Yes, rather both of them. Then he said: **Then do you seek reward from Allaah the Most Mighty and the Most Majestic?** He replied: Yes. So he said: **Then return to your parents and your company with them is better.**<sup>1</sup>

In another narration 'Abdullaah bin 'Amr bin al-Aas (رضي الله عنه) said: A man came to the Prophet of Allaah (صلى الله عليه وسلم) and asked his permission to go to jihaad. He said to him: **Are your parents alive?** He replied: Yes. He then said: **Then with them both is your jihaad.**<sup>2</sup>

It is related from 'Abdullaah bin 'Amr bin al-Aas (رضي الله عنه) who said: A man came to the Messenger of Allaah (صلى الله عليه وسلم) and said: I have come to pledge allegiance to you upon the hijrah and I have left my parents crying. So he said: **Return to them both and make them laugh, just as you made them cry.**<sup>3</sup>

Make them laugh, here means to make them happy and to bring them joy.

It is related from Aboo Hurayrah (رضي الله عنه) who said: A man came to the Prophet (صلى الله عليه وسلم) to seek permission from him to go for jihaad, so he said: **Are your parents alive?** He replied: Yes. So he said: **Then with both of them is your jihaad.**<sup>4</sup>

It is related from Talhah bin Mu'aawiyah as-Salamee (رضي الله عنه) who said: I came to the Prophet (صلى الله عليه وسلم) and said: O Messenger of Allaah, I want to go on jihaad in the way of Allaah. He said: **Is your mother alive?** I replied: Yes. The Prophet (صلى الله عليه وسلم) then said: **Cling to her feet, because Paradise is there.**<sup>2</sup>

Cling to her feet, means to submit yourself to her, be close to her, protect her, serve her because in this is Paradise and with her satisfaction you will enjoy the good blessings of Allaah.

It is related from Mu'aawiyah bin Jaahimah, that Jaahimah (رضي الله عنه) came to the Prophet (صلى الله عليه وسلم) and said: O Messenger of Allaah, I want to take part in military expedition, so I have come to seek your guidance. So he said: **Do you have a mother?** He replied: Yes. The Prophet (صلى الله عليه وسلم) then said: **Cling to her, because indeed Paradise is by her feet.**<sup>3</sup>

<sup>1</sup> Related by Muslim(8/3).

<sup>2</sup> Related by al-Bukhaaree and Muslim (Saheeh Targeeb wat-Tarheeb)

<sup>3</sup> Related by Aboo Daawood (Saheeh Targeeb wat-Tarheeb)

<sup>4</sup> Related by Muslim and Aboo Daawood (Saheeh Targeeb wat-Tarheeb)

<sup>2</sup> Related by at-Tabaraanee and al-Albaanee makes it hasan (Saheeh Targeeb wat-Tarheeb)

<sup>3</sup> Related by Ibn Maajah, an-Nisaa'ee and al-Albaanee makes it hasan (Saheeh Targeeb wat-Tarheeb)

Paradise is by her feet, is an indirect expression showing the intensity of respect, honour and pleasure one must have for them both, and debasing oneself is obedience to her. He the Most High said:

وَأَخْفِضْ لَهُمَا جَنَاحَ الْذُلُّ مِنَ الرَّحْمَةِ

**"And lower your wing of humility to them both."** [Al-Israa' (17):23]

It is also related from Mu'aawiyah bin Jaahimah, with the words: I came to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) seeking his guidance to participate in jihaad. So the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: **Do you have parents?** I replied: Yes. He said: **Cling to them, because indeed Paradise is under their feet.**<sup>2</sup>

It is related from Aboo Sa'eed (رضي الله عنه): A man migrated from Yemen to the Messenger of Allaah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). So he said: **Do you have anyone in Yemen?** He replied: My parents. He said: **Did they give you permission?** He replied: No. He said: **Return to them both and seek for permission from them both. If they permit you then strive and if not, then serve them.**<sup>3</sup>

<sup>2</sup> Related by at-Tabaraanee and al-Albaanee makes it hasan (Saheeh Targeeb wat-Tarheeb)

<sup>3</sup> Saheeh al-Jaami' (905) and Irwaa al-Ghaleel (1199)

## Chapter Ten Honouring Parents Is From The Righteous Actions By Which Mankind Can Invoke Allaah

It is related from 'Abdullaah bin 'Umar (رضي الله عنه) that the Messenger of Allaah (صلى الله عليه وسلم) said: While three people were travelling, they were overtaken by rain and they took shelter in a cave, in a mountain. A big rock fell from the mountain over the mouth of the cave and blocked it. They said to each other: Think of such righteous deeds that you did for Allaah's sake alone and invoke Allaah by them, so that Allaah may relieve you from this rock.

One of them said: O Allaah, I had parents who were very old, I had a wife and small children for whose sake I used to work as a shepherd. When I returned to them at night, I milked (the sheep). I used to start giving the milk to my parents first, before giving any to my children. One day I went far away in search of a grazing place (for my sheep) and I did not return home until late at night and found my parents were asleep. I milked my livestock as usual and brought the milk vessel and stood beside them, disliking to wake them up from their sleep. I also disliked to give the milk to my children before my parents, though my children were crying (from hunger) beside me. So this state of mine and theirs lasted until day dawned. If You consider that I had done that only for seeking Your pleasure, then please let there be opening through which we can see the sky. So, Allaah made for them an opening from which they could see the sky.

The second person said: O Allaah! I had a female cousin whom I loved as much as I man can love a woman. I tried to seduce her, but she refused, unless I paid her 100 dinaars.<sup>1</sup> So I worked so hard, until I collected the 100 dinaars, and went to her with that. But when I placed myself in between her legs (to have sexual intercourse with her) she said: O Slave of Allaah! Fear Allaah! Do not break my virginity except legally. Upon this I left her. O Allaah, if You consider that I had done that only for seeking Your pleasure let there be an opening. So the opening was made wider for them.

And the last person said: O Allaah! I employed a labourer for a wage equal to a faraq (a certain measure) of rice, and when he had finished his job, he said: Give me my right. So I gave him his faraq, but he did not take it. So I kept on cultivating that rice for him until I managed to buy with the price of the yield, some cows and their shepherd. Later on the labourer came to me and said: Fear Allaah! Do not be unjust to me. I said to him: Go, and take those cows and their shepherd. He replied: Fear Allaah, do not make fun of me. I said: I am not making fun of you. Take those cows and their shepherd. So, he took them away. So, if You consider that I had done that for seeking Your pleasure, then please remove the remaining part of that rock and so Allaah released them from their difficulty.<sup>2</sup>

<sup>1</sup> In another hadeeth it clarifies: I desired her and tried to seduce her but she prevented me until a time of great hardship when she sought help from me

<sup>2</sup> Related by al-Bukhaaree and Muslim (Saheeh Targeeb wat-Tarheeb and Saheeh al-Jaami' (2867)

## Chapter Eleven Pleasing The Parents Precedes Pleasing The Wife

It is related from Ibn 'Umar (رضي الله عنه) who said: There was a woman under me (in marriage) who I loved and 'Umar bin al-Khattaab used to hate her. So he said to me: Divorce her. However, I refused. The Messenger of Allaah (صلى الله عليه وسلم) came out, and he mentioned that to him. So The Messenger of Allaah (صلى الله عليه وسلم) came to me and said: **Divorce her.**<sup>1</sup>

It is related from Aboo ad-Dardaa (رضي الله عنه) that a man came to him and said: I have a woman and my mother has ordered me to divorce her. He said: I heard The Messenger of Allaah (صلى الله عليه وسلم) say: **The parent is the most central of the doors of the Paradise. So if you want you can leave this door of Paradise or preserve it.**<sup>2</sup>

The central of the doors, means that it is the best door from the doors of Paradise. Or preserve it, means by honouring them you go through this door.

Ibn Hibbaan narrates the same hadeeth in his Saheeh with the wording: That a man came to Aboo ad-Dardaa and said: My father is still with me and he had married me off, but now he is ordering me to divorce her. He said: I am not the one who will order you to disobey your parents, nor the one who will order you to divorce your woman, except if you want. I will narrate to you what I heard the Messenger of Allaah (صلى الله عليه وسلم) say. I heard him say: **The parent is the most central of the doors of the Paradise. So you can keep to that door if you want, or .....it.**<sup>3</sup>

It is related from Mu'aad bin Jabal (رضي الله عنه) who said: the Messenger of Allaah (صلى الله عليه وسلم) advised me with ten words. He said: **Do not commit shirk, even if you are killed or burnt for it, do not disobey your parents, even if they order you to leave your family and wealth.**<sup>4</sup>

Even if you are killed means do not turn back from your 'aqeedah in Allaah, even if you are killed. If they order you to leave your family, means you have been prohibited to break relations with your parents, obey them and honour them, even if you are most strongly tempted towards what you want.

<sup>1</sup> Saheeh Targeeb wat-Tarheeb

<sup>2</sup> ibid

<sup>3</sup> ibid

<sup>4</sup> ibid

## Chapter Twelve Honouring The Mother Precedes That Of The Father

It is related from Aboo Hurayrah (رضي الله عنه) who said: A man came to the Messenger of Allaah (صلى الله عليه وسلم) and said: O Messenger of Allaah, who has the most right from amongst the people with my good companionship? He said: **Your mother.** He said: Then who? He said: **Your mother.** He said: Then who? He said: **Your mother.** He said: Then who? He said: **Your father.**<sup>1</sup>

By this virtue, the mother has three times more honour than the father, and this is because of the difficulty of pregnancy, then the birth and then the weaning. So this is special for the mother as it causes her great hardship. Then the father takes part later, in the education and this is indicated in His saying:

وَوَصَّيْنَا الْإِنْسَنَ بِوَلَدِيهِ حَمَلَتْهُ أُمُّهُ وَهُنَّ عَلَى وَهْنٍ  
وَفَصَالُهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلَوْلَدِيْكَ إِلَى الْمَصِيرِ

**"And we have assigned on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship and his weaning was over two years. Give thanks to Me and to your parents, unto Me is the final destination."** [Soorah Luqmaan (31):14]

It is related from Aboo Hurayrah (رضي الله عنه) that the Messenger of Allaah (صلى الله عليه وسلم) said: **Your mother, then Your mother, then Your mother, then your father, then your close relatives.**<sup>3</sup>

In another narration: **Your mother, your father, your sister, and your brother, then the closest.**<sup>4</sup>

It is related from al-Makdaam (رضي الله عنه) that the Messenger of Allaah (صلى الله عليه وسلم) said: **Verily, Allaah advises you regarding your mothers (he said this three times), verily Allaah, the Exalted, advises you regarding your fathers (and he said twice). Verily Allaah the Exalted advises you regarding the closest of your relatives.**<sup>5</sup>

<sup>1</sup> Related by al-Bukhaaree and Muslim (Saheeh Targeeb wat-Tarheeb)

<sup>3</sup> Saheeh al-Jaami' (1395)

<sup>4</sup> Saheeh al-Jaami' (1396)

<sup>5</sup> Saheeh al-Jaami' (1920)

## Chapter Thirteen The Supplication Of The Parents Are Granted

It is related from Aboo Hurayrah (رضي الله عنه) that the Messenger of Allaah (صلى الله عليه وسلم) said: **Three supplications are granted, there is no doubt in them: The supplication of the father for his son, the supplication of the traveller and the supplication of the oppressed.**<sup>1</sup>

It is related from Anas (رضي الله عنه) that the Messenger of Allaah (صلى الله عليه وسلم) said: **Three supplications are not refused: The supplication of the father for his son, the supplication of the one who fasts and the supplication of the traveller.**<sup>2</sup>

It is related from Aboo Hurayrah (رضي الله عنه) that the Messenger of Allaah (صلى الله عليه وسلم) said: **Three supplications will be answered without doubt: The supplication of the one who is oppressed, the supplication of the traveller, and the supplication of the father for his son.**<sup>3</sup>

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<sup>1</sup> Saheeh al-Jaami' (3028)

<sup>2</sup> Saheeh al-Jaami' (3029)

<sup>3</sup> Saheeh al-Jaami' (3030)

## Chapter Fourteen

### From Honouring The Parents Is: Behaving Kindly Towards Them And Supplicating For Them And To Desire Good Advice And Guidance For Them, Even If They Are Unbelievers

Due to His statement, The Most High:

وَوَصَّيْنَا الْإِنْسَنَ بِوَلَدِيهِ حَمَلَتْهُ أُمُّهُ وَهُنَّا عَلَىٰ وَهُنَّا وَفَصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلَوْلَدِيكَ إِلَىٰ الْمَصِيرِ - وَإِنْ جَهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطْعِهِمَا وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىٰ ثُمَّ إِلَىٰ مَرْجِعِكُمْ فَأَنْبِئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

"And We have assigned on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship and his weaning was over two years. Give thanks to Me and to your parents, unto Me is the final destination. If they both strive with you to make you join in worship with Me others that of which you have no knowledge, then do not obey them, but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and obedience. Then to Me will be your return, and I shall tell you about what you used to do."

[Luqmaan (31):14-15]

And the Saying of Allaah, the Most Perfect and the Exalted, upon the tongue of Ibraahim (عليه السلام):

وَأَذْكُرْ فِي الْكِتَبِ إِبْرَاهِيمَ إِنَّهُ كَانَ صَدِيقًا نَّبِيًّا - إِذْ قَالَ لَآبِيهِ يَأْبَتْ لَمْ تَعْبُدْ مَا لَا يَسْمَعُ وَلَا يَبْصُرُ وَلَا يُعْنِي عَنِكَ شَيْئًا - يَأْبَتْ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا - يَأْبَتْ لَا تَعْبُدِ الشَّيْطَنَ إِنَّ الشَّيْطَنَ كَانَ لِرَحْمَنِ عَصِيًّا - يَأْبَتْ إِنِّي أَخَافُ أَنْ يَمْسِكَ عَذَابًَ مِّنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَنِ وَلِيًّا

"Mention in the Book the story of Ibraaheem. Indeed he was a man of truth and a Prophet. Mention when he said to his father: O my father why do you worship that which does not hear and does not see, and will not benefit you at all? O my father, indeed there has come to me knowledge of that which has not come to you, so follow me; I will guide you to an even path. O my father, do not worship Shaytaan. Indeed Shaytaan has ever been, to the Most Merciful, disobedient. O my father, indeed I fear that there will touch you a punishment from the Most Merciful, so you would be a companion to Shaytaan (in Hellfire)."

[Maryam (19):41-45]

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Indeed Ibraaheem (عليه السلام) was a truthful Prophet with his father, when he prohibited him from the worship of Iblees saying: Why do you worship that which does not benefit you, and does not protect you from harm?

Ibraaheem (عليه السلام) asked his father to follow him; he would guide him to an upright way which ends with obtaining that which he wants, and being saved from the dreadful punishment. When he said to his father:

**“.. O father do not worship Satan.”**

This means do not follow him in your worship of these idols because indeed he is the caller to that and is the one pleased with it. And His saying, the Exalted:

يَا أَيُّهَا الَّذِينَ عَامَنُوا كُوْنُوا قَوَّامِينَ بِالْقُسْطِ شَهَدَ أَعَلَّهُ  
وَلَوْ عَلَى أَنفُسِكُمْ أَوْ الْوَلَدِينَ وَالْأَقْرَبِينَ

**“O you who have believed, stand firm with justice, witnesses for Allaah, even if it be against yourselves or parents and relatives.”**

[An-Nisaa' (4):135]

All these aayaat and the ones which have preceded show that the parents have a position with regards to the child. This is why the first that he preaches to, advises and guides from the closest people to him, must be his parents, then his relatives. So establishing justice to the parents and guiding them to the rule of Allaah is from honouring them.

It is related from Asmaa' bint Abee Bakr (رضي الله عنها), who said: My mother came to me and she was a polytheist in the time of the Messenger of Allaah (صلى الله عليه وسلم) so I asked the Messenger of Allaah (صلى الله عليه وسلم) about this. I said: My mother has come to me and she is in need (asking for kindness) should I make ties with my mother? He (صلى الله عليه وسلم) replied: **Yes, make ties with your mother.**<sup>2</sup>

In another narration from Asmaa', she said: My mother came to me in need not long ago, and she was a grudging polytheist. So I said: O Messenger of Allaah, my mother has come to me and she is grudging holding onto polytheism, shall I make ties with her? He said: **Yes, make ties with your mother.**<sup>3</sup>

It is related from Aboo Hurayrah (رضي الله عنه) who said: I used to invite my mother to Islaam while she was a polytheist. I invited her one day and she said to me something about Allaah's Messenger (صلى الله عليه وسلم) which I hated. I came to Allaah's Messenger weeping saying: O Messenger of Allaah, I invited my mother to Islaam but she did not accept my invitation. I invited her today and she said to me something which I did not like, so supplicate to Allaah that He may guide the mother of Aboo Hurayrah. Thereupon, the Messenger of Allaah (صلى الله عليه وسلم) said: **O Allaah, guide the mother of Aboo Hurayrah.** I came out quite pleased with the supplication of the Messenger of Allaah (صلى الله عليه وسلم) and when I came to the door it was closed from within. My mother heard the sound of my footsteps and she said: Wait there Aboo Hurayrah. I heard the noise of falling water. She took a bath and put on a jilbaab, quickly covered her head and then she opened the door and said: Aboo Hurayrah, I bear witness to the fact that there is no deity worthy of worship except Allaah alone and Muhammad is His slave and Messenger. He said: I went back to the Messenger of Allaah

<sup>2</sup> Related by al-Bukhaaree (Saheeh Targeeb wat-Tarheeb)

<sup>3</sup> Related by Aboo Daawood (Saheeh Targeeb wat-Tarheeb)

(صلى الله عليه وسلم) and I was shedding tears of joy. I said: O Messenger of Allaah, be happy for Allaah answered your supplication, and He has guided the mother of Aboo Hurayrah. So he (the Prophet) praised Allaah and exalted Him, and uttered good words. I said O Messenger of Allaah, supplicate to Allaah that He may instil love into me and into my mother for the believing servants, and make them love us. Whereupon , the Messenger of Allaah (صلى الله عليه وسلم) said: **O Allaah, let there be love of these servants of yours,** (i.e. Aboo Hurayrah and his mother) **in the hearts of the believing servants and let their hearts be filled with love of the believing servants.** Aboo Hurayrah said: Then no believer was ever born who heard of me and who saw me, except that he loved me.<sup>1</sup>

It is related from Mus'aab bin Sa'd, from his father (رضي الله عنه) that an ayat of the Qur'aan was revealed because of him. He said: The mother of Sa'd swore that she would never talk to him until he leaves his religion, and she would not eat nor drink. She said: You claim that Allaah has recommended you with obedience to your parents, then I am your mother and I order you with this (to reject Islaam). He said: She said like this for three (days), until she became unconscious from the difficulties. So her son, who was known as Ammaarah, gave her a drink. Then she began to supplicate against Sa'd, then Allaah the Most Mighty and Most Majestic, sent down this ayah in the Qur'aan:

وَوَحَّيْنَا إِلِيْ إِنْسَنَ بِوْلَدِيْهِ حَمَلَتْهُ أُمُّهُ وَهُنَّا عَلَىٰ وَفَصَالُهُ فِي عَامَيْنِ أَنْ  
اَشْكُرْ لِي وَلَوْلَدِيْكَ إِلَىٰ الْمَصِيرِ - وَإِنْ جَهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ  
لَكَ بِهِ عِلْمٌ فَلَا تُطْعِهُمَا وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ  
إِلَىٰ ثُمَّ إِلَىٰ مَرْجِعُكُمْ فَأَنْسِكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

**"And We have assigned on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship and his weaning was over two years. Give thanks to Me and to your parents, unto Me is the final destination. If they both strive with you to make you join in worship with Me others that of which you have no knowledge, then do not obey them, but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and obedience. Then to Me will be your return, and I shall tell you about what you used to do."**

[Luqmaan (31):14-15]

<sup>1</sup> Related by Muslim (7/165) in the chapter, Fadaa'il Abee Hurayrah.

## Chapter Fifteen The Great Virtue Of Parents

It is related from Aboo Hurayrah (رضي الله عنه) that the Messenger of Allaah (صلى الله عليه وسلم) said: **A son can never repay his father except that if he found him enslaved and then he bought and freed him.<sup>1</sup>**

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<sup>1</sup> Related by Muslim (4/218) and it is in Saheeh ul-Jaami' (7498)

## Chapter Sixteen Reviling And Cursing The Parents Is From The Major Sins

It is related from 'Abdullaah bin 'Amr bin al-Aas (رضي الله عنه) that the Messenger of Allaah (صلى الله عليه وسلم) said: **From the major sins is a man who reviles his parents.** They said: O Messenger of Allaah, how does the man revile his parents? He (صلى الله عليه وسلم) replied: **Yes, he curses his** (another man's) **father so the man curses his father back and he curses his mother, so he curses his mother back.**<sup>1</sup>

In another narration he said (صلى الله عليه وسلم): **Indeed from the greatest of the major sins is the man who curses his parents.** It was said: O Messenger of Allaah, how does a man curses his parents? He (صلى الله عليه وسلم) replied: **A man curses his** (another man's) **father so the man curses his father back and he curses his mother, so he curses his mother back.**<sup>2</sup>

It is related from Aamir bin Waathilah who said: I was with 'Alee bin Abee Taalib and a man came to him and said: What did the Prophet used to tell you in secret? He became angry and said: The Prophet never used to tell me any secrets that he hid from the people, other than when he told me four things: **Allaah curses he who curses his parents, Allaah curses he who slaughters from other than Allaah, Allaah curses him who aids an innovator and Allaah curses him who moves the borders of lands.**<sup>3</sup>

Aids an innovator, means he is satisfied, or shows pleasure in it and protects it from being opposed.

Moves the borders, means the one who moves boundaries to make some land enter his land.

It is related from Ibn 'Abbaas (رضي الله عنه) that the Messenger of Allaah (صلى الله عليه وسلم) said: **Cursed is he who reviles his father, Cursed is he who reviles his mother, Cursed is he who slaughters from other than Allaah, Cursed is he who changes borders, Cursed is he who misguides a blind man from a path, Cursed is he who enters a beast** (has sexual relations with an animal) **and Cursed is he who does the actions from the actions of people of Loot** (homosexuality).<sup>4</sup>

<sup>1</sup> Related by al-Bukhaaree Muslim and Aboo Daawood (Saheeh Targeeb wat-Tarheeb)

<sup>2</sup> Related by al-Bukhaaree and Muslim (Saheeh Targeeb wat-Tarheeb)

<sup>3</sup> Related by Muslim (6/84)

<sup>4</sup> Saheeh ul-Jaami' (5767)

## Chapter Seventeen The Son Is From The Possessions Of The Father

It is related from Jaabir bin 'Abdullaah (رضي الله عنه) that a man said: O Messenger of Allaah, verily I have some wealth and sons and my father wants to take from my wealth. The Messenger of Allaah (صلى الله عليه وسلم) said: **You and your wealth belong to your father.**<sup>1</sup>

This hadeeth means that it is upon the son to give his father whatever he needs.

It is related from 'Abdullaah bin 'Amr bin al-Aas (رضي الله عنه) that a Bedouin came to the Prophet (صلى الله عليه وسلم) and said: Verily I have some wealth and sons and my father wants to take from my wealth. He (صلى الله عليه وسلم) said: **You and your wealth belong to your father. Verily your children are from the most pleasant of your possessions. So eat (take from) the possession of your children.**<sup>2</sup>

It is related from 'Aa'ishah (رضي الله عنها), with different wording. The Messenger of Allaah (صلى الله عليه وسلم) said: **Indeed the most pleasant things that you eat are from your earnings, and your children are your earnings.**<sup>3</sup>

It is also related from 'Aa'ishah (رضي الله عنها), that he (صلى الله عليه وسلم) said: **Indeed the most pleasant things that a man can eat is from his earnings, and his sons are from his earnings.**<sup>4</sup>

It is also related from 'Aa'ishah (رضي الله عنها), that he (صلى الله عليه وسلم) said: **A man's son is from his earnings, from the most pleasant of his earnings, so eat from their wealth.**<sup>5</sup>

It is related from 'Abdullaah bin Umar (رضي الله عنه) that a man came to the Prophet (صلى الله عليه وسلم) and said: O Messenger of Allaah, my father has taken my wealth. The Messenger of Allaah judged: **You and your wealth belong to you father.**<sup>6</sup>

In another narration from 'Abdullaah bin Umar (رضي الله عنه) that The Messenger of Allaah (صلى الله عليه وسلم) said: **The son is from the earnings of the father.**<sup>1</sup>

It is related from 'Abdullaah bin Umar (رضي الله عنه) that a man came to the Prophet (صلى الله عليه وسلم) and he was appealing for assistance against his father, saying: He has taken my wealth. So The Messenger of Allaah said to him: **Do you know that you and your wealth are from the possessions of your father?**<sup>2</sup>

<sup>1</sup> Irwa al-Ghaleel (838) Saheeh ul-Jaami' (1498)

<sup>2</sup> Irwa al-Ghaleel (838) Saheeh ul-Jaami' (1499)

<sup>3</sup> Irwa al-Ghaleel(1626) Saheeh ul-Jaami'(1562)

<sup>4</sup> Irwa al-Ghaleel (838)

<sup>5</sup> Saheeh ul-Jaami' (6996)

<sup>6</sup> Irwa al-Ghaleel (838)

<sup>1</sup> Irwa al-Ghaleel (838) Saheeh ul-Jaami'(7039)

<sup>2</sup> Silsilah as-Saheehah (1548)

## Chapter Eighteen Honouring The Parents After Their Death

It is related from 'Abdullaah bin Umar (رضي الله عنه) that when he used to travel to Makkah, at times he would sit on his donkey and when it got tired he would switch to his camel. He also had a turban which he used to tie firmly onto his head. One day when he was upon that donkey, a Bedouin passed by him and said: Are you not the son of so-and-so, who was the son of so-and-so? He replied: Yes. Then he gave him the donkey and said: Ride upon this. He also gave him his turban and said: Tie this firmly upon your head. Some of his companions said to him: May Allah forgive you! You gave away to the Bedouin your donkey which you used to ride upon and the turban which you used to firm your head? So he said: Verily I heard the Messenger of Allaah (صلى الله عليه وسلم) say: **From the most honourable things is a man's keeping ties with those who his father loved, after that friendship.**<sup>1</sup>

And indeed, he was a friend of Umar (رضي الله عنه).

It is related from Aboo Bardah <sup>4</sup> that he said: I approached al-Madeenah and Abdullaah bin 'Umar came to me and said: Do you know why I have come to you? I replied: No. He said: I heard the Messenger of Allaah (صلى الله عليه وسلم) say: **Whoever loves to keep relations with his father in his grave then let him keep good relation with his father's brothers after him.** And there was indeed between my father 'Umar and your father; brotherhood and love so I wanted to keep that relationship.

Keeping relationship here means to show mercy and to keep all good ties with one another, friends, and relations.

It is related from 'Abdullaah bin Umar (رضي الله عنه) that the Messenger of Allaah (صلى الله عليه وسلم) said: **From honouring, is to keep relations with the friends of your father.**<sup>3</sup>

<sup>1</sup> Related by Muslim (8/6).

<sup>4</sup> Saheeh Targeeb wat-Tarheeb

<sup>3</sup> Saheeh ul-Jaami' (5777)

## Chapter Nineteen

### It Is Upon The Parents To Give A Good Upbringing To Their Children, So They Can Have An Obedient And Righteous Child, That Will Benefit Them After Their Death

It is related from Aboo Hurayrah (رضي الله عنه) that the Messenger of Allaah (صلى الله عليه وسلم) said: **If a person dies, all of his actions are cut off except from three things: Continuous charity, or knowledge that can be benefited by, or a sincere child that will pray for him.**<sup>1</sup>

It is related from Aboo Qataadah (رضي الله عنه) that the Messenger of Allaah (صلى الله عليه وسلم) said: **The best a man can leave behind after him are three: A sincere child that will pray for him, or a charity that will continue to give him reward, or knowledge that will continue to be acted upon after him.**<sup>2</sup>

It is related from Aboo Hurayrah (رضي الله عنه) that the Messenger of Allaah (صلى الله عليه وسلم) said: **Indeed from the things that aid the believer from his actions and good deeds after his death are: Knowledge that he taught and spread, a sincere child that he left behind, a copy of the Qur'aan that he bequeathed, or a masjid that he had built, or a house he built for the traveller, or a river which he channelled elsewhere, or charity he gave from his wealth whilst he was in good health and alive; all this will aid him after his death.**<sup>3</sup>

It is related from Ibn Abbas (رضي الله عنه) that Sa'd bin Ubaadah (رضي الله عنه) asked the Messenger of Allaah (صلى الله عليه وسلم): Indeed my mother died and she did not complete a vow. So he replied: **Complete it for her.**<sup>4</sup>

It is related from Ibn Abbas (رضي الله عنه) that a woman boarded a ship on sea, and she vowed that if Allaah, the Exalted and Blessed, saved her she would fast for a whole month. So Allaah, the Most Majestic, saved her and she did not fast until she died. Then one of her relatives came (either her sister or her daughter) to the Prophet (صلى الله عليه وسلم) and they mentioned that to him, so he said: **Do you think that if she had a debt you would pay it?** She replied: Yes. He said: **Then Allaah's debt has more right to be paid, so complete the debt for your mother.**<sup>5</sup>

It is also related from 'Aa'ishah (رضي الله عنها), that a man said: My mother died suddenly and did not leave behind a will. I think if she was alive she would have given in charity. So will she and myself have any reward if I gave charity in her name (on her behalf)? He replied (صلى الله عليه وسلم): **Yes, give in charity on her behalf.**<sup>1</sup>

It is related from Ibn Abbas (رضي الله عنه) that when Sa'd bin Ubaadah was away his mother, she died, so he said: O Messenger my mother has died whilst I was away from her, so will it benefit her if I gave in charity on her behalf? He (صلى الله عليه وسلم) replied:

<sup>1</sup> Related by Muslim (5/73). It is also in Ahkaam ul-Janaa'iz (p.176)

<sup>2</sup> Related by Ibn Maajah and others. It is also in Ahkaam ul-Janaa'iz (p.176)

<sup>3</sup> Related by Ibn Maajah and others. It is also in Ahkaam ul-Janaa'iz (p.176)

<sup>4</sup> Related by al-Bukhaaree, Muslim and others. It is also in Ahkaam ul-Janaa'iz (p.170)

<sup>5</sup> Related by Aboo Daawood and others. It is also in Ahkaam ul-Janaa'iz (p.169)

<sup>1</sup> Related by al-Bukhaaree, Muslim and others. It is also in Ahkaam ul-Janaa'iz (p.172)

replied: **Yes.** He said: Then I call you to witness that I gave charity on her behalf.<sup>2</sup>

It is related from Aboo Hurayrah (رضي الله عنه) that a man said to the Prophet (صلى الله عليه وسلم): My father died and left wealth which he did not bequeath. So will he be excused if I give charity on his behalf? He replied: **Yes.**<sup>3</sup>

It is related from Buraydah (رضي الله عنه) who said: Whilst I was sitting with the Messenger of Allaah (صلى الله عليه وسلم), a woman came to him and said: I have given charity on behalf of my mother by way of a slave girl, and she has died. He (صلى الله عليه وسلم) said: **Your reward has been granted and you take her as inheritance.** So he said: O Messenger of Allaah, she had a month fasting, as a debt, so shall I fast for her? He replied: **Fast for her.** She said: She also never did hajj, so shall I do hajj on her behalf? He replied: **Do hajj for her.**<sup>4</sup>

It is related from Aboo Hurayrah (رضي الله عنه) that the Messenger of Allaah (صلى الله عليه وسلم) said: **Indeed a man will be raised to his level in Paradise and say: Is all this for me? Then it will be said to him: Because of the seeking forgiveness by your son for you.**<sup>5</sup>

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<sup>2</sup> Related by al-Bukhaaree, Muslim and others. It is also in Ahkaam ul-Janaa'iz (p.172)

<sup>3</sup> Related by Muslim. It is also in Ahkaam ul-Janaa'iz (p.172)

<sup>4</sup> Saheeh Muslim (3/156)

<sup>5</sup> Saheeh ul-Jaami' (1613)

## Chapter Twenty Conclusion

To conclude my Muslim brother, you have learnt from the Qur'aanic aayaat the encouragement to honour, to be kind and good to the parents.

You also saw the noble aayaat of the Qur'aan that describe the Prophets of Allaah (عليهم السلام) and their endeavour to honour and supplicate for their parents. And also understand from the noble ayaat and the authentic ahaadeeth of the Prophet (صلی الله علیہ وسلم) that honouring the parents is connected with the worship of Allaah directly, and that love of the parents, looking after them, and being concerned over them will enter one to Paradise. Also the pleasure of the parents brings about the pleasure of Allaah, the Most High and the Blessed, and that the displeasure of the parents, will bring Allaah's displeasure upon us.

Allaah, the Blessed and the Exalted, has prohibited disobedience to the parents in His book and the Sunnah of His Prophet (صلی الله علیہ وسلم), and regards their disobedience as from the greatest of the major sins which the Messenger of Allaah (صلی الله علیہ وسلم) has warned us against and with desire to accompany them, we will obtain the Paradise, by the permission of Allaah, the Exalted, the Blessed. So Paradise is under their feet.

We also learn that the supplication of the parents is answered with Allaah and not refused, and that the excellence of the parents is very important to us. And you have learnt, o my dear Muslim brother, that the Prophet (صلی الله علیہ وسلم) warned us against cursing and reviling the parents, and that is by abstaining from reviling and cursing the people. Indeed our Messenger (صلی الله علیہ وسلم) confirmed for us that we are from the properties of our father, so we do not own them, and our Messenger Muhammad (صلی الله علیہ وسلم) demanded from us that we should be good to our parents even after their death, by keeping good ties with those who they loved.

All this my dear Muslim brother, we learnt from the Qur'aanic aayaat and the Prophetic ahaadeeth. By Allaah, if there was only one ayah or one hadeeth ordering us with honouring the parents, it would suffice us, compelling us to honour our parents. So how about when the aayat are many and the ahaadeeth are numerous!

So upon you, O my dear Muslim brother, is to endeavour upon honouring your parents and for it to be as Allaah and His Messenger ordered, mindful of the duties that are upon you regarding the rights of your parents, so that you obtain happiness and ease in the world and a good reward in the Hereafter.

**رَبَّنَا عَاتَنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقَنَا عَذَابَ النَّارِ**

**“...Our Lord, give us good in this world and good in Hereafter and save us from the torment of the Fire.” [Al-Baqarah (2):201]**

And our last supplication is that all praise is for Allaah, the Lord of the worlds.

And I have managed to finish my work on this blessed treatise, inshaa'Allaah, on the night of Monday, corresponding to 8<sup>th</sup> of Jumaaad al-Ulaa, in the year 1403 (1982).

Nidhaam Sakkijihaa.

رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنْكُونَنَّ مِنَ الْخَسِيرِينَ

"Our Lord, we have wronged ourselves. If you do not forgive us or have mercy on us we will certainly be amongst the losers." [Al-A'raaf (7):23]

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

"My Lord, forgive me and my parents, whoever enters my home as a believer and the believing men and women." [Nooh (71):28]

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

"Our Lord, forgive me and my parents and the believers on the day when the reckoning will be established." [Ibraaheem (14):41]

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرْ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ

صَلْحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادَكَ الصَّالِحِينَ

"Our Lord, inspire me that I may be grateful for Your Favours, which You have granted us and to our parents and that I may do righteous actions pleasing to You. Admit me by Your mercy amongst Your righteous slaves." [An-Naml (27):19]

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرْ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ

صَلْحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ

"Our Lord, grant me the ability that I may be grateful for Your Favour that I may do righteous deeds which are pleasing to You and make my off-spring righteous. Indeed I have turned to You in repentance and indeed I am from amongst the Muslims." [Al-Ahqaaf (46):15]

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